621 which make up the said jma'th; they are at the same time the most
613
554 influential and respected members of the community. Without any
[182] presidency, without rigid formalities, without oceans of ink or ridiculous voting techniques, this democracy of lineages, galled by necessity and convenience, knows how to unite the established social norms which have to regulate, in what follows, the relations between the different lineages.

671 It is thus a people's law, made by representatives of the
621 community, surrounding the act in which it is originated with all
181 the guarantee and formality for the satisfaction of the always suspicious mass and for the possible waylaying (in ambush) of its repre-
792 sentatives. For this, and as a guarantee, a greater solemnity and
621 public knowledge, two holy men are invited to and attend the meeting;
692
554 they will keep the session from degenerating into a dispute because of the prestige which they enjoy, for the conclusion of the agreement, under which they place themselves, assures their guard and divine benediction. Even the most exigent will remain satisfied, closing the
792 road to backbiting. Even more, in order to avoid forgetfulness or
621 capricious modifications in matters of such transcendence, they draw
692
212 it up in writing; it is easy to understand the genesis of the agreement
671 and the development of the session in which it is taken. From that
527 time to this, it is public feasting, a subject for all the commentaries
521
571 in the village (households, watering places for women, and mosques), such as the numerous thefts in and damages to the orchards, the harvests of which are ready and which they fear will be wasted; these are events which are repeated every year at the same time and for which they are obliged to assemble in order to keep them down.

584 pick out a prospective husband and let it be known among her
[521] circle of girl friends that she likes him. Within the community such information is conveyed through gossip so that it becomes knowledge among the women in both the girl's and boy's family. If the boy is interested he may ask his mother or grandmother to urge the male members of his family to talk to the girl's father. Such procedure occurs only among the poor, who are, however, the majority.

584 562 586 Men have more say about their prospective spouse because of the fear of divorce. Since the male has the option of initiating divorce proceedings, it is thought unwise to force a son into a marriage that he strenuously opposes, since all the advantages that accrue from the match are terminated at its rupture.

584 [782] [571] Westermarck (1914:50-51) notes that among the Beni Wariyghar if a man wishes to marry a girl and his father opposes the match, the son can sacrifice a sheep outside the parental home, placing an obligatory duty ('ar) on the father. He remarks that the Riffians do not regard this as a good method for obtaining a wife. I encountered no case of this occurring. I do know of [593] instances in which the son has married against the father's will [464] and has been kicked off the land. In such cases the men work as [427] akhammas or migrate abroad in search of wage labor. In such circumstances shame is thought to fall on both parties.

584 581 582 Aside from the preferences of the couple, it is supposed that a certain amount of advantage stems from marrying a relative which is counterbalanced by disadvantages. My informants agreed